:: Vol. 4, Nos. 10 ::
:: December 1928 ::

Borgo S. Spirito, 5
Rome (113), Italy

ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

# HOLY FATHER'S MESSAGE TO ESSEN SODALITY CONGRESS.

*To Father Anthony Schmitt Director*
*of the Men's Sodality Federation of Essen.*

**The Congress** which the **Men's Sodalities of Northwestern Germany** are preparing to hold at Essen under the direction of your Reverence, has seemed of such importance to His Holiness both on account of the end which it has in view and of the program which it intends to follow, that His Holiness desires without delay to transmit through me to your Reverence and to all the members of this convention His warmest words of encouragement and His heartiest blessings for the full success of your labors.

The Supreme Pastor of the Church sees with joy in this undertaking a new proof of the **fervent religious activity** which the members of these pious Sodalities manifest in their native land for the true interests of Catholicity. He does not doubt that this event will serve on the one hand to increase and deepen more and more **the spirit of apostolic endeavor** in the members themselves, and will serve as an incentive for many of their fellow-Catholics to **join such purely religious organizations** which are rightly intent upon promoting the " *sentire cum Ecclesia* ,, (" thinking with the Church "), and which therefore have always been so dear to the Popes and have been warmly recommended by them because of their genuinely Catholic activity.

In this hope, the Holy Father calls down upon the labors of the Congress, the plenitude of divine light and in the joyous expectation that it will prove the happy beginning of **a new and wholesome development of Catholic Action** on the part of Men's Sodalities of Our Lady, he sends with all his heart to all the members of the Congress and their families, and in a special manner to your Reverence, as a token of his special benevolence, His Apostolic Blessing.

Together with my personal good wishes, I extend to your Reverence my sentiments of highest regard and special devotedness.

Very truly yours in the Lord, CARDINAL GASPARRI.

# Conference of Jesuit Sodality Directors

## Hold at St. Louis University, August 20, 1928

### DIGEST OF SPEECHES

TOPIC " A "

**The Unburdened Director.**

Father Bungart (Toledo): The sodality work will lag unless the **director is utterly free from other work.** Let's make the main purpose of this meeting to get unburdened directors in the college and in the high school.

Fater Mulry (New Orleans): We have this system in some places in the South but not in a sufficient number of places. Experience shows that enormously valuable work is achieved under this system.

Superiors do not always understand the work involved, hence there is a tendency to give directors class work.

I suggest a resolution to the Reverend Provincials that there be a **spiritual Father** in the high school and college **unburdened by other duties.**

Father Wheeler (New-York): I have acted as teacher and advisor and know that to combine both in the same man is an impossible condition.

I have acted as advisor during the last year, unburdened by other work.

Interference by head-masters is extremely detrimental to the Students' Spiritual Council. **The Spiritual Director should have complete authority in spiritual matters.** Hence, Provincials should emphatically inform superiors that student counsellors should be given liberty from head-masters.

Father Deglman (Creighton): At Creighton Prep. I direct all spiritual meetings but I must inform the principal about anything which touches discipline.

Father Quinn (Boston): At Boston four teachers act as spiritual counsellors. Hovever, the class professor never acts as counsellor of his own class.

There is splendid cooperation among these four men and any boy may go to any Father in the school, not only to the counsellors, for consultation, advice, confession.

Mr. Foran (Canisius): In the East scholastics frequently act as directors. **When I was burdened with extra class work, my sodality went poorly,** when relieved of some work, I found immediate increase in attendance.

TOPIC " B "

**A Department of Religious Organizations.**

Father Lord: Father Lord suggested a department of religion to be made up of sodality directors, moderators of religious societies, (both Fathers and scholastics) and teachers of religion. This department to be headed by the spiritual counsellors.

Father Reiner (Loyola, Chicago): Objected on account of pedagogical difficulties due to the name, " Department of Religion ".

Father Lord: Let's call it " Department of Religious Organizations. "

Father Reiner (Loyola, Chicago): Difficulties are an indispensable asset to sodality success. Sodalities flourish when there are difficulties and when personal sacrifices are made.

There is a tendency developing among us leading to **interest in our subjects rather than in our students**. This tendency must be watched in order to retain the old spirit peculiar to Jesuit education. Let us try to develop **interest in the boy,** especially his spiritual welfare.

Father Macdonald (Spring Hill): We have a department of religion in Spring Hill. It did not work out well. There were two reasons:

1) Prefects thought that the classes were used for moral persuasion rather than instruction.

2) The time set aside for Religious instruction each week was frequently given over to conferences, assemblies and other matters only remotely touching religion.

Our department of religion was supposed to handle the moral training of the boys as well as dogmatic teaching,

Father Wheeler (Holy Cross): I am the only prefect of discipline who is in charge of a sodality. This peculiar condition is productive of much good because as prefect, meeting nearly every boy each day, I have frequent chances to talk sodality to them and sell them the idea.

TOPIC " C "

**Selling the Idea of the Importance of Religion to the Whole Faculty.**

Father Mullaney (Creighton): Cooperation is badly needed. **The faculty does not understand the spiritual director's duties.**

Every spiritual counsellor here present must have conference with the faculty at home, outline his own rights and duties, the work of the convention, the importance of the sodality.

This will do away with misunderstandings, and so on, with our own faculty. Besides we should tell them how they can help us.

Father O'Brien (Cleveland): Such information and explanation might be given by the rector at the first teachers' meeting of the year.

Father Wheeler (New York): Cooperation is splendid at St. Xavier. As spiritual counsellor I go to the teachers who inform me of cases of boys in trouble (or whom they suspect to be in difficulties of any kind) and by this means I am very often able to seek out the boy and root out the cause of his trouble. Very real and very many results have come from such cooperation.

The counsellor should not consider himself the only spiritual Father in the school.

Father Murphy (Brooklyn): I wish to remind you that Father General has approved of this whole plan. Hence, it is a matter of obedience.

The rectors ought to tell the prefects of studies about the rights and duties of a spiritual counsellor and this should be brought up clearly and emphatically in the first faculty meeting in school.

Moreover Father Lord ought to see every Provincial in the country and inform him that *this conference of Jesuit Directors believes in a* **distincts and unburdened Spiritual Counsellor** *and in the* **importance of the sodality.**

Father Reiner (Loyola, Chicago): Success depends on us, not on superiors. We must work from the ground up, not from the head down.

Cooperation and splendid cooperation is achieved at Loyola by means of faculty meetings which are of two kinds.

1) The faculty meeting made up of Jesuits and lay professors. It's object is the understanding of problems met by each member of the faculty.

2) A faculty meeting made up of Jesuits only. It's object is to interest one another in our various endeavors. Each man is free to present any suggestion.

This method of working from the bottom up achieves the best results.

Meeting adjourned until 10: 45.

TOPIC " D "

## The Activities' Period

Father Lord: Asked the mind of the meeting on the Activities' Period, i. e., a period during the school day kept free for all school activities, especially for the sodality. It is a study period for those not engaged in sodality or other activity.

Father Deglman (Creighton): This is being done at Creighton. We have a forty-five minute period for extra curricular activities. Sodality meetings are held during this period.

Father Macdonald (Spring Hill: There should be no difficulty about an **Activity Period** in boarding schools. At Spring Hill we have it, but not during class periods. It is during the evening study period.

Father Wortkoetter (Marquette High): We have an Activity Period every day, but the time is too short for an adequate sodality meeting.

Mr. Foran (Canisius): It should be seen to that the allegiance of the students is not divided between sodality and other activities. Hence, if sodality meetings are held during the Activity Period no other kinds of students meetings should be allowed at that particular time.

Father Foote (St. Louis U. High): We have no Activity Period at St. Louis U. High. I opposed this idea of an Activity Period because I felt that attendance at sodality meetings should be voluntary and that the boys should be taught to make a sacrifice of their time and other interests.

Father Lord: Experience has taught many that sodality meetings during the noon hour are frequently failures, and that meetings after school in the evening are almost impossible on account of other interests. That is why I am so interested in a period set apart during the school day for student activities.

Mr. Foran (Canisius): Other activities and other interests did not seem to interfere with the boys' interest in the sodality at Canisius. They made whatever sacrifices were necessary to attend sodality meetings which were held at the noon hour.

Father Wheeler (New York): At St. Xavier's no sodality meetings are allowed during school hours. On sodality days I say Mass at 7,45 and begin my sodality meeting at 8:20. These meetings are extremely well attended.

Father Bungart (Toledo): My idea is that we should make the sodality attractive and that we don't depend upon the boys' spirit of sacrifice.

Father Mulry (New Orleans): An Activity Period is impossible for us in my state. The educational association rules would prevent us from interferring with our supervised study periods.

Remark: At this point Father Bungart made a motion that resolutions be sent to the various Provincials asking that the high school and college schedules be so arranged as to provide for Activity Periods. But after discussion, it was decided that merely a digest of opinion rather than resolutions be transmitted to the Provincials.

TOPIC " E "

## Officers' Meetings

Father Lord: Do you have officers' meetings distinct from the general meetings of the sodalist? What is the value of officers' meetings in your experience?

Father Deglman (Creighton). We have distinct meetings. They work admirably.

Father Wortkoetter (Marquette High): We have distinct meetings. They achieve excellent results.

Father Reiner (Loyola, Chicago): We have distinct meetings of officers, but they are not called formally. They are very informal meetings which take place in my office once a week. We achieve fine results.

Father Harder (Belize): We have officers' meetings. The unaccustomed responsibility thus thrown upon our boys has achieved very valuable results.

Father Endal (Los Angeles): We have officers' meetings which work extremely well. The officers by themselves put through a general Communion at examination time and a general silence during retreat.

TOPIC " F „

## Student Participation in General Sodality Meetings

Father Lord. Do you have it? What is its value?

Father Keith (Detroit): I conduct six sodalities. **The boys address the meetings** frequently with **splendid results.**

Father Wheeler (Holy Cross): We have *more applications* for our **May sermon** *than we can possibly handle.* Very powerful talks are given by boys.

Father Quinn (Boston): We have this every day in May with fine results.

Father Shyne (Kansas City): Even talks by first year high school boys, if they are helped by professors, will be very good.

TOPIC "G"

**The Head-ship of the Sodality Union; Shall It Be Kept by the Jesuit Schools?**

Father Lord: No objections heard so far to Jesuit Schools taking the lead. Girls prefer men presidents. Academies can't precede colleges.

Father Reiner (Loyola, Chicago) Better if head-ship rotates. De Paul nominated last year, but not eligible.

Father Lord: Better if nothing definite decided and published for three years. Still an experiment.

TOPIC "H"

**The Jesuit Convention**

Father Lord: Asked the mind of the assembly on a convention for next year during Easter Week, 1929, to be made up of directors, and two junior students from colleges and high schools, from Jesuit schools only, with the expenses of the delegates financed by the sodality rather than by the delegate.

Father Wheeler (Holy Cross): Splendid idea. Holy Cross cordially invites you to come to Worcester. My invitation subject to approval by my rector. We can handle 770 boys.

Father Reiner: Objected to confining convention to only Jesuit students.

Father Morrison (St. Louis U.): We must not exclude other non-Jesuit schools.

Father Lord: The opinion of the meeting seems to be that we want the out-side schools. We shall extend our invitation to include all the boys' schools.

Adjournment until 1:30

TOPIC "I"

**Competition in Number of Communions**

Father Wheeler (New York): Objected to any system which pitted the various classes against one another in the number of their Communions. I do not oppose a general record of Communion, but individual competition is dangerous for two reasons:

1) It destroys right intention;

2) It brings in a serious danger of sacriligeous Communion.

Father Morrison (St. Louis U.): I agree with Father Wheeler. If the predominant reason for Communion is competition, this is a hurtful motive injuring the spiritual life, detracting the proper sense of value of a spiritual act and is hurtful to character.

Father Reiner (Loyola, Chicago): The young people in the Convention felt the danger of irreverence to the Eucharist and splendidly pleaded for proper reverence.

Father Lord: The policy of The Queen's Work does not pit class against class, but is concerned only with raising the general number of Communions in the school as a whole.

TOPIC "J"

**Total abstinence**

To the enquiry of Father Lord with respect to the attitude of our Jesuit schools on the question of tot al abstinence, and whether it were possible to revive the custom of the pledge among students, there was an unanimous consensus of opinion in the affirmative. Still owing to a possible misintepretation of the motives back of such a stand on the eve of the Presidential campaign, it was considered inopportune to urge the matter just then, and so on a motion being presented to the house, it was voted to postpone action, until December.

TOPIC "K"

**The Queen's Work subscriptions** were urged as an **essential part** of the sodality program.

The first sodality assessment of the year urged as a subscription price.

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**What a Chicago delegate thought of the Convention.**

It was a tremendous success. Our Chicago delegation numbered about 120, the delegates coming from 23 institutions in and around Chicago.

The Convention Hall was arranged very much like the convention halls at Kansas City and Houston (where the two great Political parties nominated their candidates for the Presidency). Placards on poles indicated the sections reserved to delegates from the various states.

It did not take long for the Convention to get under way. Top speed kept up throughout the three days in enthusiasm, reports of outstanding work, occasional bursts of laughter and brilliant repartee, practical definite recommendations for promoting the interests of Christ's Kingdom on our respective campuses and wherever opportunity offers. There were no speeches, but *just talks by the delegates*. In fact, the Convention resembled to a marked degree the Student Conferences on Religious Activities held here at Loyola (1) in 1927 and 1928. There were representatives from every corner of the United States and it was a rare pleasure to meet students from such distant points.

Loyola University was represented by six delegates. The leadership of its Sodality was recognized and felt in the talks and in the final resolutions. Bill Conley's presentation of "The Catholic Student and Catholic Action" was received with surprising enthusiasm. I was privileged to recount the splendid practices of our students regarding the Holy Eucharist, the Friday Mass, Communions, etc.

The resolutions crystallize the aspirations of the delegates and form a comprehensive program of action.

We who attended the Convention will regard it our great privilege to help develop our Sodality further. We want to be the first to solicit the interest and co-operation of all the students in what should be the most important organization on our campus, *The Sodality*.

John E. Keating.

(1) See description in "Acies Ordinata," vol. 3, p. 51.

# RECENTLY BEATIFIED SODALISTS AND DIRECTORS

Among the **martyrs of Paris** in the year 1792, were numbered the following Sodalists or Directors;

### I. Sodalists.

I. **René Mary Andrieux**, born at Rennes, Feb. 16, 1742, a student and Sodalist in our college there.

2. **Vincent Joseph Le Rousseau,** born at Chateauneuf du-Faon, July 3, 1726, a student and Sodalist in the College of Quimper; afterwards Director of the Sodality in the College of Nevers, about 1754-61.

### II. Directors.

1. **Vincent Joseph Le Rousseau,** as above.

2. **Claude Laporte,** born at Brest, Dec. 6, 1734, director of the Artisans' Sodality of Brest, 1766-69.

3. **Francis Hyacinth Le Livec**, born at Quimper, May 5, 1726, Director of the Gentlemen's Sodality at Rouen, 1756-57, and of the Artisans' Sodality at Vannes, 1757-59.

4. **Claude Cayx-Dumas**, born Nov. 6, 1724 at Martel, dioecese of Cahors, Director of the Students' Sodality at Carcassonne, 1761.

5. **Lupus Thomas-Bonnotte,** born at Entrains (Nievre) Sept. 13, 1719; Director of the Students' Sodality at Dijon, 1749-52.

Six other martyrs, old students of ours, may have been Sodalists also:

**James Julius Bonnaud,** in the College of La Flèche.

**Alexander Charles Lanfant,** in the College ot the Holy Trinity at Lyons.

**Peter Guerin du Rocher,** in the College of Caen.

**Robert Fr. Guerin du Rocher,** in the College of Caen.

**Jacob Fritreyre-Durvè,** in the College of Billom.

**Joseph Francois,** Lazarist, in the College of Cateau-Cambresis.

As to the other four, it is not clear whether they were students of ours or not. They were the Blessed

**William Delfaud,** perhaps of the College of Perigueux?

**Claude Laporte,** College of Brest?

**Francis Hyacinth Le Livec,** College of Quimper?

**Mathurin.-Nicol. Le Bous de Villeneuve de la Ville-Crohain,** College of Rennes?

These and other martyrs of that time, were perhaps Sodalists. We should be glad to have information on the subject.

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## ACKNOWLEDGMENTS

Rev. P. J. Alegre, S. J., Barcelona, Spain. 77 L. it.
Rev. John Nerney, S. J., Norwood, Australia 92 L. it.
College de St. Boniface, Manitoba, Canada L. it. 56
Rev. Fr. A. de Becdelievre, France L. it. 18

# THE WOMAN SODALIST AND MODERN CHARITY.

Speaking to her fellow-congressists in Vienna last fall, a woman Sodalist stressed the following points:

Since the Church through its pastors cannot give to the poor with anything like the liberality of former times, the rank and file of the Church must enter on new ways of exercising charity towards them. Members of young women's Sodalities may well devote themselves to helping and protecting **prospective mothers and** child-bearing women, especially the **unmarried mothers** who are often abandoned and left in a most miserable condition. They ought to be particularly careful to **have the children baptized**, something which Socialists and other *including midwives especially* strive to prevent.

Many **little children** are deprived of the love and attentions of their parents; and they are turned over by the city authorities, to other persons, frequently families; *to find Catholic families who could receive such children*, and to induce them to undertake the responsibility, would be a good work for Sodalists. Other poor **children are left to themselves** for almost the whole day; to collect them, keep them within certain bounds, shield them from evil, instruct them and educate them (as is done by some religious orders in *day nurseries*) and to find benefactors for such centers; to induce others to become the guardians of such children; these too are activities quite befitting women Sodalists.

Then we have **the poor always with us. Gifts** may be brought to them. They may be helped to the remedies suitable for their bodily ills; and guided in their efforts to obtain their due share in the *contributions made by the state* to the sick, poor and old. **Drunkards** in the toils of vice and **girls in danger** of a life of shame are other worthy objects of the woman-Sodalist's zeal.

**The Woman-Sodalist as the helper of the Parish-Priest.**

**Field-work** and **office-work** in *aid of the Parish-priest* are to a considerable extent within the abilities of women Sodalists.

**Field-work.** In the name of the parish-priests they may *visit* the faithful, *inquire* into their religious social and economic status: with tact and prudence, they can learn about the marriage, the baptism of children, apostasies in the family, and all its needs. There will not be lacking occasions of *helping the men-folk* — for example, when they get into trouble with the police, a third person can often obtain a dimissal of the case, or a suspension of proceedings, conditioned on good behavior. *The conversion of apostates* offers a wide and difficult field for charity, patience and learning.

**Office-work** might well consist in keeping thoroughly *catalogued and filed all the information* gathered through the *visits* made to families. Thus the pastor can be kept informed about the majority of his flock. The work involved would be immense in *parishes of 10,000, 20,000 or even 50,000* persons, many of whom have no fixed domicile (See A. O. 1924, p. 27).

## SODALITY FEDERATION FORMING IN BRAZIL

After promoting manifestations of protest against the cruelties of the Mexican persecution, it occurred to **Father Louis Cabral, S. J.**, to form a Federation of all the Sodalities in Brazil, beginning with the Sodalities for *young men and boys* in the city of **Bahia,** then taking in *all* the Sodalities of the city, and later all those in the State of Bahia. Accordingly on July 12, a meeting was held with 10 Directors and numerous delegates from all the young men's Sodalities of the City. Father Cabral explained at length the nature, purpose, means, and importance of such Federations. The Directors gladly assented in the name of their Sodalities to the formation of the Federation and the Archbishop willingly accepted the presidency of its General Council. The first sketch of the Statutes was completed by July 23.

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## PRACTICAL QUESTIONS

1. A certain Sodality **does not hold its meetings,** celebrations, nor even its general Communions in the convent **chapel in which it was erected.** The general Communions and the reception of new members are had in a Church of the Society, while the ordinary meetings are held in one of the convent class-rooms. Do the members of this Sodality gain the **indulgences granted to Sodalities?**

2. A local Superior names and constitutes **Directors** of Women's *Sodalities* in various **convents.** But are not those appointments **Invalid** unless made by the Ordinary?

3. What should be done when women apply to enter our Married Women's Sodality after having been already **received** *into a Sodality* which we are **not** sure has been **aggregated** to the *Prima Primaria?*

**Answer to 1)** The members of this Sodality cannot gain the indulgences which are annexed to the **common** exercises *as such* e. g. ordinary meetings, general Communions etc., because these exercises *ought to be performed as a rule* in the place *where* the Sodality was *erected.* This Sodality, on the contrary, has them in some other place (Cf. **Mullan,** « *The Sodality of Our Lady*, etc. », n. 33; « *A. O.* » 1928, p. 7, question 2). It is clear, however, that the Sodalists can gain all those *indulgences* which are *granted to private exercises*, e. g., for daily meditation, works of charity, etc.

**Answer to 2):** The *appointment of Directors* of Sodalities erected *outside of our houses,* churches and colleges *belongs to the Bishop.* Very often, however, he *leaves the appointment entirely to the Provincial*, who either personally or through the local superior, designates some Father who *without further ceremony* becomes a **Director dependent upon the Bishop.**

In other dioceses, while religious superiors are allowed to name someone for Director, the *appointment* does not take effect until *specifically approved by the Bishop.*

**Answer to 3)** The difficulty concerning aggregation in the present case is of no great importance except for the fact that the members of the Sodality concerning whose aggregation there is doubt would be able to *pass* with *greater facility* into another Sodality if they were real Sodalists; otherwise they must be formaly received. But it will always remain in the power of the Director to admit or reject a candidate whether he be a Sodalist or not.

It may be well to add that *no aggregation is necessary* for those Sodalities which have been established by Bishops *subject to the Propagation of the Faith* (**Mullan,** « *The Sodality of Our Lady* etc. » n. 1845).

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## Resolutions of the Catholic Students' Leadership Convention

**Held under the Auspices of the Sodality of Our Lady**
**At St. Louis, Mo., August 17, 18, 19, 1928**

1. We pledge our fealty to the Vicar of Christ, the gloriously reigning **Pope Pius XI;** we express our deep appreciation to Him for establishing the feast of Christ the King and *pledge all our efforts toward completing* **the Kingship of Christ** *on earth.*

2. We pledge our loyalty to the American flag, to the principles for which it stands and to **the Constitution.**

3. We gratefully acknowledge the powerful stimulus we have received from **the American hierarchy** through their blessing and encouragement of our convention; we assure them that we will consider it *a privilege to render them any service within our power.*

4. We recognize the inestimable impetus given to development of sodality life, particularly in the United States, which development has culminated in this national convention, by **the Father General of the Society of Jesus;** and *we promise to develop as far as lies within our power the ideals of* **the Sodality** *as suggested by him.*

5. For the generous **hospitality** extended to the Convention by the Very Reverend President, the faculty, and the students of **St. Louis University,** we express our *sincere gratitude.*

6. We are deeply grateful to the National Director of the Sodalities of the United States, Rev. Daniel A. Lord, S. J., to his assistants on the staff of The Queen's Work, to their co-workers, clerical and lay, for

their **unremitting efforts in organizing this Convention** and providing for its innumerable details.

7. We are deeply impressed by the generosity of the **Catholic gentleman who supplied funds for the holding of the Convention** and we sincerely pray that God will bless him bountifully and grant that he derive great consolation from the results obtained.

8. *We wish to thank most gratefully the* **St. Louis schools and institutions** namely, St. Louis University, whose gracious hospitality made the convention possible.

9. In view of the fact that many **new and helpful ideas which will improve our local Sodalities have been set forth** by the enthusiastic delegates of this Convention, and in view of the fact that the National Director should be informed of the progress of local Sodalities, *we recommend that all Sodalities forward* **a report** *to the National Director by January 1. 1929.*

10. We recognize **the Sodality** in our schools as **an integral part of our system of education,** deserving the highest appreciation and development on the part of faculty and students.

11. We recognize our first obligation as Sodalists to be the **imitation of Christ** and the dedication of ourselves to His person under the inspiration and **guidance of His blessed Mother**.

Imitation of and dedication to Christ embody not only the **personal** aspects of religion but likewise demand earnest effort to **secure His domination in every department of life.**

These purposes can best be obtained by such **sections** as those of the *Holy Eucharist, Catholic Literature, Missions, Catholic Action,* and others, whose organization and development we earnestly commend to students throughout our country.

12. In view of the fact that **The Queen's Work is** the official voice of our Sodality and that a means of intercommunication like The Queen's Work is a necessity to safeguard the fruits of our convention and to promote the spirit of the Sodality, we urgently recommend that *every Sodalist consider it a matter of honor to read* **The Queen's Work** *regularly.*

13. In view of the necessity of taking positive, affirmative action against the widespread harm being done by **intemperance** among students, we recommend the means employed by the Catholic Church and encouraged through the granting of special indulgences– namely, the taking of the **Total Abstinence Pledge.**

14. In honor of the Woman who has been placed at the pinnacle of creation, who is at once the Mother of God and our Mother, the Immaculate Virgin and Queen of our Sodality, *we pledge our wholehearted support to the* **" Respect Women Crusade. "**

15. In view of the Holy Father's insistence upon **modesty in woman's dress** as an essential safeguard of the dignity of women, and because of the modesty of the Patroness and Queen of the Sodality, the Immaculate Virgin, we pledge our wholehearted support to the concrete *recommendation that skirts be worn of such length as to cover the knees when standing and sitting.*

16. The heroism and constancy displayed by our fellow Catholics, and in particular by our own **fellow Sodalists of Mexico,** in a persecution unparalleled in ferocity and brutality since the days of Nero, evoke our unbounded admiration; their sufferings elicit our sympathy and impel us to *plead with the Father of Mercies for a speedy cessation of their trial.*

17. We note with great satisfaction the powerful instrumentality of the Sodality in promoting **frequent Communion**. We urge our affiliated student sodalities constantly to *emphasize through their Eucharistic Sections* the **supreme importance of the proper thanksgiving** *after the reception of Our Lord.*

18. Having been brought to a realization of the worth of the **Liturgical Revival,** we urgently recommend that all the sodalities in the United States cooperate in the furtherance of that movement which aims at **active participation** *in the official acts of worship of the Church.*

19. We recognize that the Catholic press plays an important part in our educational system and express to the Catholic Educational Association as our teachers *our hope that* **the Catholic press** *have a regular department in the Catholic Educational Association.*

20. *The supremely generous and enthusiastic support given to our movement and to our Convention by* **the sisterhoods,** their prayers, efforts and sacrifices in our behalf, to which the major portion of attendance at, and inspiration of, the Convention must be credited, deserve our unstinted praise and unlimited gratitude *and suggest the request for a continuance of their indispensable support.*

(Signed) William Conley, Chairman
Kathleen Burns
Bernadette Thomas
James McCarthy
Mary De Launay
James Vanna
Katherine Marwitz

## CATHOLIC EDUCATORS ENDORSE SODALITY MOVEMENT IN U. S. A.

At the last meeting of the Catholich Educational Association in June at Chicago, Ill. the Department of Colleges and Secondary Schools, the largest body in the Association, adopted the following resolution:

" We note with great satisfaction the success of the Sodality Schools which have been held in various parts of the Country for the purpose of developing the spiritual life and the lay apostolate among the students of our high Schools and colleges and we welcome greatly the Catholic Student Leadership Convention which will be held in St. Louis, August 17, 19, and we bespeak for these endeavors the active interest and whole hearted support of all our members. "

About 120 of Ours, representing almost all our schools at the Convention, held a special meeting at which they similar gave a vote of cooperation, sympathy, and support to the Sodality Schools and the Convention.

# THE PIONEER SODALISTS OF COLOGNE

## BY SOME OF THEM

**Order and discipline.** Such is the order reigning in this youths' Sodality that notwithstanding their great activity as outlined above, the Fathers and professors of the College have very little work or worry on their account. They themselves arrange that once a week, namely on Sunday, one only father from the college devote himself to them in their Sodality. The work is so pleasant however on account of the high moral character, and frankness of the young men, that the hour he spends with them slips by too soon. Their teachers, far from experiencing worries or distractions on their account are wonderfully relieved, as the young men fulfill their duties completely and spontaneously.

**The Sodalists attract even Theologians and Prominent Men.**

Moved by the piety of these Sodalists many students of Sacred Theology and Masters in Philosophy formed the idea of imitating the young men and hence they too embraced this Sodality with just the same laws as the other students had, but with the addition of certain regulations better fitted to theologians and mature men, and looking to the progress of their own souls and the advantage of the neighbor.

Their number was, in the beginning of April about twenty, but now the memberships is about 60 and includes many Doctors of Sacred Theology. Other members are graduates in Theology and Canon Law, Bachelors and Candidates, Canons and Vicars of different colleges, Pastors and Chaplains of various churches, religious of several orders and some Teachers from every college.

Their rule is to meet every week, listen to a talk from one of their members on matters pertaining to salvation, and then confer together on helping, their neighbor. The results of this Sodality gain in solidity by the superior age, influence and learning of the members.

These Sodalists have three Prefects, elected by universal suffrage on the feasts of the Annunciation, Assumption and Conception of the Blessed Virgin, and their business is to direct the Theologians Sodality so that everyone will contribute considerably to good results. Many of them, encouraged by the student-Sodalists' example, agreed to follow their method of honoring Christ's Sacred Body. They also engage in all the activities, spoken of above in connection with the Students' Sodality, with the exception of some which concern boys more than men.

**A Theologian converts a monastery from heresy. Another converts a girl.** The results are quite notable. The pastors among the Sodalists keep diligent watch over their sheep; the canons by their exhortations lead their fellow-canons to a better life and also to a general confession of their whole life; some are entirely engaged in the reformation of monasteries and others in the conversion of heretics. Useful books are being written. One of these autors, a theological student, while at his home, learned that a certain, monastery of nuns was in great part infected with Calvinism; so he sent them a book which he had written himself in German, and the reading of it brought the whole monastery back to the Faith. Another student of theology converted a girl from heresy, who had never made a confession, and induced her to approach the Sacrament of Penance and the Eucharist

In short, each Sodalist is continually disposed not to let any occasion pass of doing good in some way, through word of mouth or good example.

Besides during the Jubilee which His Holiness granted this diocese at the petition of the Archbishop, all the members of the Theologians and Students' Sodalities have worked hard to induce many persons to gain the indulgences, who hitherto either did not know their value or made little of them.

Both groups of Sodalists, but especially the Theologians took care that Catholics living in heretical sections of this diocese should not be deprived of these benefits On occasion of this jubilee too, the practice of making a general confession of one's whole life was introduced into some monasteries and practiced by the nuns with great fruit and consolation.

When the Rt. Rev. Bishop of Davala, the Suffragan of the Rt. Rev. Bishop of Spire, Henry Fabrizio, came to this city and examined the nature of Sodality, he earnestly, begged to be admitted and as soon as his wish was granted, he seriously determined to work with renewed energy for the good of souls.

**Opponents reduced to silence.** The devil is trying through different persons to impede he successfull efforts of this Soda'ity and to belittle and blacken what is being done by it. As all must make the profession of faith drawn up at the Council of Trent and make a general confession, he is always trying through some of his imps, at dinners and in private gatherings, to decry these practices and dissuade people from them.

These malicious attacks are being opposed in two ways.

One is through the exhortations which are delivered in the college in praise of the Mother of God by a father of the Society of Jesus on the Feasts of the Blessed Virgin, and in which the nature and rules of the Sodality are explained. Many grave dons? of the university and members of the clergy attend. *The other way* is through the multitude and the influence of Catholics of authority who on occasion of banquets, etc., defend the Sodality with such solid reasons that its opponents shamed into silence.

This is what we thought we should write you at this time, begging you to be so good as to pray our common Lord and his Most Holy Mother.

Our Lady, Patron and Advocate, for our Sodality at Cologne, so that the fruit of our vineyard may increase daily in usefulness to the Church and the conversion of heretics.

Health in the Lord,

*September 1, 1576.*

Editor : *Cornelius E. Byrne, S. J.*
Superiorum permissu.

Printed by the Tipografia Campitelli - Via Orazio Coclite - Roma